

8. *Inter relations of churches*

1. Co operation in church extension.
- a. Missionaries were sent out, Acts 13 : 2.

b. They were supported by established churches, II Cor. 11 : 8, 9. c. Mission points were cared for by visits, Acts 15 : 36, 9 : 32 and when ready were organized, Eph. 4 : 11-16; Tit. 1 : 5.

2. Co operation for mutual benefit. a. Help sent in famine, Acts 11 : 29. b. Systematic giving for the help of other churches, I Cor. 16 : 13. c. Exchange of letters, Col. 4 : 16.

3. Conferences, Acts 15 : 23-28. Only one conference is recorded. This was occasioned by Judaizing teachers who got even the apostles divided. Gal. 2 : 13. The whole church seems to have participated in it and its decision was accepted as final.

4. Supervision of churches. The whole question of apostolic church government is complicated by the fact that the apostles were living and exercised authority over all the churches. With their decease the canon of scripture closes. We have seen that the general officers of the church were, the apostles, prophets, evangelists and teachers. When the apostles passed away their associated helpers as Timothy and Titus took their places but soon the office ceases to be mentioned. The work of the prophets and teachers too, was merged into that of pastors, elders and evangelists, and of these only the evangelists traveled from place to place to instruct the churches. Thus the government of the church as a whole was congregational rather than episcopal in form. Conferences were held only when occasion demanded. The first general conference after the apostles was that held at Nice, A. D. 312 to consider the Arian heresy.

We have seen however that the elders or presbytery had a presiding officer who came to be the bishop or over-seer of the church. Bishops of important churches as those at Jerusalem, Rome, Antioch and Alexandria naturally had the greatest influence and were looked to for leadership by surrounding churches. As Rome became the political center of the world so the bishop of Rome became the chief bishop and gradually assumed the power and finally the title of pope. Note 8.

9. *The Holy Spirit and the Church*

No discussion of the apostolic church would be complete without notice of the part of the Holy Spirit in its organization and administration.

1. The Holy Spirit the vicar of Christ. He is that "other comforter," John 14 : 16; 16 : 7-13. Thru Him are all the diversities of gifts, I Cor. 12. The church is His temple, I Cor. 3 : 16. The papal apostacy consists in putting the pope in the place of the spirit, II Thes. 2 : 4. The Holy Spirit guides, not thru an infallible human voice, but by writing his will "on tables that are hearts of flesh." II Cor. 3 : 3. R. V.

2. The Holy Spirit in the administration of the church. a. Officers chosen by Him, Acts 13 : 2; Eph. 4 : 8-12, R. V.; Matt 9 : 38; Acts 20 : 28. b. Workers sent out, Acts 8 : 29. c. Workers restrained, Acts 16 : 6. d. Workers empowered, Acts 13 : 9. e. Workers counseled, Acts 15 : 28. f. Workers sustained, Acts 13 : 52.

3. The Holy spirit in the worship of the church. a. In preaching a fellow witness, John 15 : 26, 27; Acts 5 : 32. Giving power, I Peter 1 : 12; I Cor. 2 : 4; and results, Acts 10 : 44; I Thes. 1 : 6; Heb. 2 : 4. b. In prayer, Eph. 6 : 18. Jude 20, "Praying in the spirit." Rom. 8 : 26, 27, He maketh intercession." c. In song, Eph. 5 : 19, "Singing with grace in your hearts." Heb. 13 : 15, "By him let us offer the sacrifice of praise. Compare Ex. 30 : 30-33 and I Cor. 10 : 11.

NOTES

These notes contain quotations from the Christian writers who lived just after the apostles. They throw some light on the points discussed above.

Note 1. Besides the twelve original apostles, Matthias was chosen in place of Judas by the disciples. Paul was chosen by the Spirit, Phil. 1 : 1. Others mentioned as apostles are Barnabas, Acts 14 : 4, 14, Timothy and Sylvanus, I Thes. 26 with 1 : 1, Andronicus and Junias, Rom. 16 : 7. They had been eye witnesses of Jesus, Acts 1 : 22, and with the passing of this qualification the office also passed away altho the name still lingered for a time. The Didache, a collection of teachings attributed to the apostles, written early in the second century, mentions apostles but calls them also prophets. It says (ch. 11) "Let every apostle that cometh to you be received in the name of the Lord. But he shall not remain longer than one day and if need be another, but if he remain three he is a false prophet." Ignatius says the elders were the successors to the apostles.

Note 2. Justyn Martyr (Apol. 1 : 65) says : "Those whom we call deacons distribute the eucharistic bread and wine and water to every one present to partake of them and then carry it to the absent." By the middle of the 3rd century sub deacons are mentioned.

Note 3. The office of elder in the church was very like that of the elders in the Jewish synagogue. Acts 23 : 14; 24 : 1; 25 : 15. Ignatius to the Smyrneans (ch. 8) says : "It is not lawful without the bishop either to baptize or to present sacrifice or to celebrate a love feast." Let that be deemed a proper eucharist which is administered by the bishops or some one whom he has entrusted to it. Justyn Martyr, Apol. 2, says the same. Clement of Alexandria calls the bishop the "president" and says that on account of abuses he gave each a portion of the love feasts. Apostolic canons (70-100 A. D.) canon 50 says : "If any bishop or presbyter does not perform the three immer-

sions but only one immersion let him be deposed." Cyprian protests against long business trips by bishops and acceptance of civil offices taking up their time. In his time the bishop was chosen by neighboring bishops together with the clergy and laity of the local congregations. Tertullian first suggests the priesthood of bishops. Clement of Rome says that the apostles set over the churches bishops and deacons and provided that their places should be filled by other worthy men to be appointed by them with the concurrence of the church. Jerome (4th cent.) says : "With the ancients presbyters were the same as bishops but gradually all the responsibility was deferred to one person that the thickets of heresy might be rooted out." Until near the middle of the third century when a bishop died at Alexandria the twelve presbyters there placed one of their own number in the office without further ordination. Irenaeus calls Polycarp a bishop and says he was appointed by the apostles. Second marriage, or one with a widow, courtesan or mistress was a bar to the ministry.

Note 4. The Didache, ch. 15, says : "Elect therefore bishops and deacons worthy of the Lord, men meek, not lovers of money, and truthful and approved for they minister to you the ministry of prophets and teachers."

Note 5. As the church grew the number of officers multiplied. The Didache mentions for the local church bishops and deacons and for the church at large apostles, prophets and teachers. The shepherd of Hermas mentions the same. By the 3rd century there were readers, singers, door keepers (because of persecution,) acolytes (attendants of the bishop,) and exorcists who repeated formulas for the expulsion of evil spirits. Ignatius to the Antiochians (Spurious epistle) says : "I salute the sub deacons, the readers, exorcists, confessors, the keepers of the holy gates, the deaconesses in Christ."

Note 6. Miracles are mentioned, but less and less frequently, for several centuries after the apostles. Many things are recorded however which are manifestly incredible. The promise in Mark 16 : 17, 18, "These signs shall follow them that believe" is made to the church as a whole and in all ages when signs have been necessary as a witness to the gospel the church has not been without such witness.

Note 7. The Didache, ch. 7, says : "But every true prophet who wishes to settle among you is worthy of his support. Likewise a true teacher is himself worthy like the workman of his food. Therefore thou shalt take and give all the first fruit of the wine press and threshing floor, of oxen and sheep, to the prophets for they are your chief priests. But if ye have no prophet give to the poor."

Note 8. Irenaeus gives the highest place to the Roman church as the guardian of Apostolic teaching. The council of Chalcedon (451 A. D.) put Constantinople sec-